

# VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, SEPTEMBER 18, 1839.

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## TERMS.

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BRANDON, SATURDAY SEPT. 14, 1839.

The following letter from N. S. S. Bemis, shows much light on the practice of using strong drink in England. The time has fully come when it is useless, and worse than useless to the cause of Temperance, to preach a lower doctrine than total abstinence from the use, as a drink, of anything that can intoxicate.

From the New-York Evangelist.

LETTER FROM DR. BEMIS.

London, June 14th, 1839.

I trust you have before this received my long letter which I first addressed to you from England, and which you mention as not having come to hand when you began to print my second. You have no doubt thought my silence mysterious; but I have had good and substantial reasons for my taciturnity. The truth is, I have collected a large stock of materials for future use; but from exceedingly feeble health, a multitude of engagements at the anniversaries, and a number of trips I have made into different parts of the country, I have not been able to arrange and transcribe them for the public eye. If Providence permit, you may confidently expect some remarks, of no special brevity, on the politics, the religion, the pulpit and the church establishment of Great Britain, together with several topographical descriptions, which may serve to excite at least a momentary interest, and to gratify an innocent curiosity in your readers. At present you must accept a communication on the subject of total abstinence from all intoxicating liquors, as it stands connected with this country. I have several reasons for serving up this dish—or perhaps, to speak more appropriately, for pouring out this glass—which reasons you will discover as I pass along.

But if I had no other, it might be deemed a sufficient apology for this selection, that it has been the great theme with me of late, and I can write upon it with less labor than upon any other. In addition to this, I wish my own countrymen to be correctly informed in relation to the use of intoxicating liquor in this kingdom, that they may exert, if possible, an influence which shall speedily reach, and ultimately eradicate the evil.

Drunkenness is the curse of Britain.—The temperance reformation has but just begun. It can hardly be said to have formed a character, or gained a standing in the country. The old moderation societies are still making war very pacifically against distilled liquors; and they keep up their own courage, and their muscular vigor too as they think, for this crusade, by a free and liberal use of the whole tribe of fermented liquors. A more Chippian scheme was never dreamed of in any country, than the attempt to cure drunkenness by potations of the most subtle and agreeable of all intoxicating liquors; but in England, where the land is literally deluged with the fermentations of wine and beer, it is an enterprise which can excite nothing but contempt.

The splendid gin palaces of London stand in bold defiance, with their doors wide open seven days in the week, and blaze as many nights in the week with their brilliant gas-lights, and smile at such puny efforts to purify the land from the contaminations of intemperance. Wine drinking and beer drinking are the giant evils of this kingdom. The last is universal among the middling and poorer classes, and both among the higher ranks in society.—While fermented drinks are the alphabet of intemperance, and often lead to the worst forms of this vice, these liquors have body enough in themselves, or perhaps I ought to say spirit enough, both to create and continue a race of drunkards in a land.

"Broken stout," as its name plainly indicates, is neither pure nor weak; and many of their wines, like those used in our own country, have never had any more connection with the vine, than grapes have with thorns, or figs with thistles.—Almost the whole nation, if we except the 900,000 te-totalists who are now to be found in the United Kingdom, including men, women, and children, (infants are of course to be excepted only as they take it second-handed from their mothers) are in the habitual and daily use of fermented liquors. All the operations of life—labor, pleasure, rest, sleep—are carried on by this kind of steam power. It is thought by many to be as necessary to existence as bread or meat; and in the successful treatment of disease, it stands first on the list in the whole materia medica. It has that advantage over every other medicine—that it is equally adapted to every disease, and that, too, at every stage and in every form, and any man can be his own physician, and appetite is an admirable substitute for medical skill. Hence it happens that we have almost an entire nation exhibiting the finest appearance of health, taking medicine from morning till night; and what is truly marvellous, is that it is pronounced the best medicine in the world, and yet it never affects a cure. The patient never recovers so as to lay

aside his medicine—is never raised to that state where nature, without the aids of the healing art, can do her perfect work.—These things would be deemed brazen-faced absurdities in any other case; but in relation to the use of intoxicating drinks as a medicine, they are deemed in this country perfectly sound and rational.

It is to be feared that too many, who are fond of taking this kind of potions, have heretofore found too much protection under the wing of their physicians and surgeons. But a document has been lately published, which cannot fail of producing a deep and extensive impression on the British empire. It is signed by nearly thirty of the most eminent and distinguished members of the faculty, in London and its immediate vicinity, and must carry authority with it, wherever the persons are known whose names are appended. The following is the document:

"An opinion, handed down from rude and ignorant times, and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of alcoholic drink—as of wine, beer, or spirit—is beneficial to health, and even necessary for those subjected to habitual labor.

"Anatomy, physiology and the experience of all ages, when properly examined, must satisfy every mind well informed in medical science that the above opinion is altogether erroneous. Man, in ordinary health, like other animals, requires not any such stimulants, and cannot be benefited by the habitual employment of any quantity of them, large or small: nor will their use during his life-time increase the aggregate amount of his labor. In whatever quantity they are employed, they will rather tend to diminish it.

"When he is in a state of temporary debility, from illness or other causes, a temporary use of them, as of other tonic medicines, may be desirable; but as soon as he is raised to his natural standard of health, a continuance of their use can do no good to him, even in the most moderate quantities; while larger quantities (yet such as by many persons are thought moderate) do sooner or later prove injurious to the human constitution without any exceptions.

"It is my opinion that the above statement is substantially correct."

I will not transcribe the signatures;—but I may state, that among them are the names of the physicians of the Queen Dowager, and of her present Majesty, Queen Victoria, and others not less distinguished in their profession. It will be perceived, by the last sentence in this invaluable testimony, that it was signed by these gentlemen singly, and not jointly; so that it is not to be considered a combination of a few men, having a common purpose to accomplish; but the sober, deliberate, and settled opinion of each one, as a person of study, experience and science, without reference to any particular case.

Such is the delicacy—perhaps some would say fastidiousness—of the faculty, and especially in this country and in relation to this subject, that the precaution of presenting the paper to each one separately, without any connection with others, or any intimation of the practical use to be made of the document, may have been necessary to success. This fact gives additional weight to the above medical testimony, and it is to be hoped that it will effect a mighty revolution in England.

It is a matter of deep regret, that the medical practice of Great Britain is almost universally wrong in relation to the employment of alcohol, in some form, in the treatment of disease. It is the great stimulus and the great tonic of the nation.—Slight ailments always require it, but never yield to it. If it ever effected a complete cure, I verily believe it would lose half its reputation as a medicine. It seems to bring the patient into a delightful limbo between sickness and health—a kind of fools' paradise—where a man is all the better for being a little diseased, especially if he has the benefit of a good stock of medicine; and apothecary shops abound in every part of the kingdom, for the special benefit of such patients. This is the grand catholicon, which is to accomplish much more than a perfect cure—that is, always keep the patient in a state more desirable than that of health.

I have been utterly astonished at the vast number of persons I have met in different parts of the United Kingdom, who take some kind of alcoholic drink by order of their physician. As to the particular form of the stimulus, it seems not to be a matter of much importance, so far as the type of disease is concerned; but nature, who always acts with great economy, and wisely adapts means to ends, and accommodation to exigencies, points to that remedy which best suits the taste or circumstances of the individual. Hence wine is the best medicine for persons in elevated life, and beer for the laboring classes. The more potent stimuli of distilled liquors are to be employed as the doctor may order, or the patient's taste suggest.

Nothing is more common than to meet with persons, not only with pale cheeks and shadowy forms, but with those possessing strong sinews, bold muscles, and athletic frames, who are compelled, as they say to use intoxicating drinks as a medicine. Their physicians have assured them that they cannot live without them. I have seen many a lady with rosy cheeks and coral lips, and many a min-

ister of the gospel with a manly frame and fine-toned and powerful voice, and richly endowed with all that belongs to mortal greatness, who were at the same time obliged to take their medicine several times every day, under the prescription of the doctor. I have often been amused to observe with what gravity and particularity my brethren in the ministry appeal to the faculty in vindication of their practice of taking a little wine. The family physician is the end of all controversy in this matter. My gravity (great as it is) was rather disturbed by an incident which occurred at a little dinner party, composed entirely of ministers, one day, in London, during the anniversaries. The wine had come on, and with it, as usual on such occasions, a discussion on the practical influence of its use, particularly by ministers of the gospel, and especially in this day of overwhelming intemperance. One young brother, with his wine-glass in his hand, took shelter, as usual, under the wing of the faculty; but in order to show that his case was an exempted one, and that his physician was certainly right, he remarked, that his adviser had assured him, that in eighteen cases in twenty wine was injurious. My reverend colleague from the United States said to him, "Sir, can you tell me how the two cases which form the exception to the general rule, always happen to get into the ministry?" Silence ensued; and this knotty question has not yet been answered.

It may occur to the reader, as it often has done to the writer, that one of two things must be true—either the physicians in this country have great influence over their patients, or the patients have great influence over their physicians. Perhaps a little of both are combined. It is not improbable that the doctor knows what kind of medicine is most agreeable to his patient, and the patient has great confidence in the doctor. "You tickle me, and I'll tickle you."

But certain it is, that the love of strong drink, and consequently DRUNKENNESS in its worst forms, can never be removed, as long as alcohol is a familiar and leading article in the treatment of all kinds of diseases; and especially while it is considered, as it now is, an article so innocent in its nature, and so well defined in its properties, that every man may safely be his own physician. The faculty are bound to lift up the voice of warning on this subject. They understand the matter well. They could soon break the charm, and dissipate the delusion. It is true, it requires some firmness and personal denial to do it; for many of them would lose some of their most profitable patients, and many of the present forms of disease would become extinct, and others would be greatly circumscribed in their ravages, if there was no alcohol in the world.

The profession have done themselves immortal honor by the stand they have taken in the United States. If they did not sound the first trumpet of alarm, they prolonged the sound and gave distinctness to the echo. They dissolved the spell which had long bound the nation, and which still binds in more than iron fetters most of the nations of the earth—that man in health needs a fiery stimulus, and that alcohol is a remedy to be applied almost indiscriminately in the treatment of disease." To the positions taken by these gentlemen we are more indebted for the success of the progress of temperance in the United States, than to any other class among us. We could not have gained our past victories without them; and it must be through their intelligent and rigid support that the reformation so prosperously commenced, will finally triumph. It is on this principle, that the testimony of these English physicians now laid before the public, will form an era in the history of the temperance cause in this kingdom. Those gentlemen deserve well of this generation; their names are sure to be embalmed in the hearts of the next. Millions will rise up and call them blessed.

But I must close this letter, though I have not finished the subject. I shall send you a revised edition of my speech in Exeter Hall, for it has been so imperfectly reported that I wish not to have it appear in its present form in the United States, for fear my friends will think my head is in a worse state than when I left home. Respectfully yours,

N. S. S. BEMIS.

## Religious Miscellany.

### THE DYING HOUR.

If the experience of the dying hour could be faithfully written, the thoughts that then fill the brain, like the last inhabitants of a crumbling temple, and the feelings that then occupy the chilled heart, be revealed to the eye of sense, what a view would be displayed! The period of dissolution brings with it emotion of a peculiar character. There are at that time operations through which the soul never before passed. Nothing appears in its old aspect. Like a splendid hall which has been hung in new drapery, each object wears a different dress. Opinions, that the strongest force of argument could not compel to withdraw from the mind, then hastily depart—prejudices that rooted themselves more and more deeply, at every attack, then bend before the blast—cherished feelings that the bosom had ever clung to, then are hated—and desires that had ever found a home beside affection's altar, then are banished. What fearful change is this, that then befall the spirit! Say, heaven-born spirit, are thy faculties then so weakened as to prevent thee from thinking and feeling aright? No; it now sees things as they are.—Falsehood has ceased to obscure its vision. Truth, long deprived of her authority, long forced to crouch like a slave, obtains her rightful station, and shows that the pretended nature of the world is very unlike its real character. O, what an hour is this! When the soul is aroused to the true relations of objects—when mistakes are seen, but alas, too late for correction—when eternity's importance and awe enter into the decisions, wishes and feelings of the mind!

The hour of death! In this brief space the past is reviewed. However treacherous memory may have been, on a thousand occasions, she now acquits herself with fidelity. Omits she now to unroll the record, which her hand has so often clasped? Is she like the trumpet, that bloweth an "uncertain sound?" Life's history her tongue now repeats—scenes, forgotten scenes are recalled, and buried events are brought up before the eye.—Over the long path which we have made she leads us—here she stops us to meditate on some dark deed; there, she shows another way into which passion hurried us. Have we injured friends? Have the true and fond bosoms on which we rested been pierced by the darts of unkindness? Memory presents it. Have we performed actions of generosity? Has the desolation of the widow been cheered, and the loneliness of the orphan been relieved by us? Has the path of one individual lost a thorn by our instrumentality, or the wreath of love had one rose added by our hands? Delighted with the occurrence, memory repeats it in strains of exultation. Crowded into this narrow period the moments resemble the waves that now dance in the sunlight to the music of the breeze, and now flow on in solemn silence beneath the shade of overhanging boughs. But does the past alone employ the fugitive hour? That hour—imagination makes it her own. Whatever may have hindered its operation, is now removed.—Lottier and freer than ever soars its wing. Over the highest summit it easily rises, borrowing life from death itself.

The Dying Hour! It is then that time and we are parted. Though he may have led us over a diversified way, we then forsake him; he continues to travel on in his own course, but we are ushered into a new condition. Cares cease to distress. The last tear falls from the eye—the last sigh escapes from the bosom.—Darkness gathers upon the earth, relieved only by that pure light which proceeding from heaven bath power to gild the closing scene. Mortality, shrink not from this hour! Pursue virtue; let religion be thy study, oh man, and whenever and wherever this event occur it shall find thee happily prepared. Whether death meet thee at the hour when midnight reigneth, or mid-day pour its tide of glory on the world—whether it meet thee amid the consolations of home, or the privations of a stranger's country—whether it meet thee on the uprisings billow or in the fruitful plain, its stern brow shall bear a soft and holy expression, and its angry voice shall speak no tones but those of peace and love.—Methodist Protestant.

### AN UNHOLY MINISTRY.

Every sin which is committed by a minister of religion is more than one, and it is as soon espied to; for more men look at the sun when he is in an eclipse than when he is in his beauty; but every spot I say is greater, every mote is a beam; it is not only made so, but it is so; it hath not the excuses of the people, is not pitiable by the measures of their infirmity; and 1. It is reckoned in the accounts of malice, never of ignorance: for ignorance itself in them is always a double sin; and it is very remarkable, that when God gave command to the Levitical priests to make atonement for the sins of ignorance in the people, there is no mention made of the priests' ignorance: God supposed no such thing in them, and Moses did not mention it, and there was no provision made in that case, as you may see at large in Levit. 4, and Num. 14. But 2. because every priest is a man, also, observe how his sin is described, Levit. 4: 3. "If the priest that is anointed do sin according to the sin of the people; that is, if he be so degenerate, and descend from the glory where God hath placed him, and do sin after the manner of the people, then he is to proceed to remedy: intimating that it is infinitely besides expectation; it is a strange thing, it is like a monstrous production, it is unnatural that a priest should sin according to the people do; however, if he does, it is not connived at, with a sentence gentle as that finds which is a sin of ignorance, or the sins of the people: no it is not;—for it is always malice, it is always mischief for its congregations, and contracts their blessings into little circuits, and turns their bread into a stone, and their wine into vinegar; and then besides this, 3.—It is also scandalous, and then it is infinitely against charity; such ministers make the people of God to sin, and that is against the nature of their office and design of their persons; God sent them to bring the people from sin, and not to be like so many Jeroboams the sons of Nebat, to set forward the devil's kingdom, to make the people to transgress the covenant of their God; for they who live more

by example than by precept, will more easily follow the works of their minister than the words of God: and few men will aspire to be more righteous than their guide; they think it well if they be as he is; and hence it is no wonder that we see iniquity so popular. Every man runs after his lusts and after his money, because they see too many of the clergy little looking after the ways of godliness. But then consider, let all such persons consider, that the accounts which an ungodly and irreligious minister of religion shall make, must needs be intolerable; when besides the damnation which shall certainly be inflicted upon them for the sins of their own lives, they shall also reckon for all the dishonors they do to God, to religion and for all the sins of the people, which they did not in all just ways endeavor to hinder, and all the sins which their flocks have committed by their evil example and undisciplined lives.—Jeremy Taylor.

### REVIVALS IN CANADA.

Our missionary brother, the Rev. D. M'Phail, who has been stationed since last fall at the Indian Lands was lately induced to pay a visit to Osgood, for the purpose of declaring to the people in that destitute settlement, the unspeakable riches of Christ. By the following letter to our brother Milne, it will be seen that the labors of Mr. M'Phail had been crowned with signal success—many have been converted from the error of their ways,—brought to believe in the Lord Jesus, and to walk in newness of life. We understand that when tidings of these things came to the ears of the churches at Breadalbane and St. Andrews, brethren Frazer, and Edwards, jun., proceeded to Osgood; who will, doubtless, on seeing the grace of God, be glad, and exhort the disciples, that with purpose of heart, they should cleave unto the Lord. We hope to have it in our power soon, to give some further details of the work of the Lord among that people.—[Canada Bap. Magazine].

### INDIAN LANDS, July 20, 1839.

My dear Brother,—The Lord has wonderfully displayed his power, in the conversion of sinners in Osgood. I visited that part of the country about five weeks ago, and have only returned the other day. During the first week I preached every day, excepting Saturday. Nothing special was manifested, excepting an increasing anxiety to hear. I spent the second week in visiting from house to house, and conversing with the people about the state of their souls.—This I found to have been of great benefit, as some of themselves afterwards expressed. Many began to feel the effects of a wounded conscience, but the power of the Lord was present to heal. A number have professed to receive peace of mind, by believing. Twenty-six have been buried with Christ by baptism unto death—a number more are hopefully converted, and there are a number yet inquiring. What they must do to be saved. The greater part are heads of families, and in the vigor of life; so that much good to our Zion may be expected from them. The last week, in a great measure, has been employed in instructing these young disciples 'to observe all things whatsoever Christ commanded them.' A Gospel Church was formed last Lord's-day, numbering forty-six; and afterwards we attended to the ordinance of the Lord's supper. In looking back, I can truly say, 'Surely the Lord was in that place,' and to a great degree, I knew it not. I left them with deep affection, in hopes of returning whenever the Lord, in his Providence, will permit. What I advertised in my last letter, I advert to again, their great want of a Minister. They are making preparations for a place of worship; but where is the person to occupy the pulpit? What can be done, or to what side can we look? Nowhere, but to yourselves, for the present. Relax not your efforts, therefore, in preparing men for the ministry.

The people in Osgood were moral, and of a good natural understanding. They had a form of religion, and thought it sufficient. They thought that if they did not lie, swear, &c., and dealt honestly with their fellow-men, that upon the whole it might do. But when their eyes were opened by the ever blessed Spirit, to see that morality, or any other natural excellence whatever—that nothing short of a change of heart could save them—they became awfully altered. Never have I witnessed the power of truth to such an extent as among that people. But it is the Lord's doing, and it is marvellous in our eyes. I was afraid that in their flight out of Sodom, they would betake to some false refuge; but I hope the Lord, in his mercy, has prevented it. The finished work of Christ, as a ground of hope for poor perishing sinners, seemed to be all their desire. Indeed, I was never tried so much as when pressed upon by them to show what does a saving faith consist, and how was the heart interested in it;—and if I have failed, it has not been because I have not been willing, but because I have not been able. Yet I know that I have come far short of my duty, for which I now implore the Divine mercy and forgiveness.

I cannot close this letter, without adverting to the place in which I live.—Since my last letter to you, the Lord has blessed us with a few conversions; eight have been baptized, and added to the church, and I hope others will follow be-

fore long. Things appeared favorable before I left; but I fear they are rather low again. Yet the thought that 'the Lord's hand is not shortened, that it cannot save, nor his ear heavy, that it cannot hear, and especially that heart-cheering promise—'Lo, I am with you,' re-animates us with renewed vigor, to go on to the conquest of the world.

Your's in the kingdom and patience of our common Lord, D. M'Phail.

INTOLERANCE OF POPERY. In Austria it is unlawful to build Protestant churches with towers, bells, or an entrance from the street; in fact with any appearance of a church. Protestants are obliged to pay the Roman priests not only the tithes, but the dues for baptism, marriage, and burial, and it is the Roman priest who keeps the official register of births, deaths, and marriages. The Roman clergy have the right of intruding into the chamber of the sick Protestant, but protestants are not allowed to converse with their Popish fellow-subjects upon religious topics. Unless there be 100 Protestant families, or 500 souls, the erection of a congregation is unlawful. Such is the Austrian law. But even this niggardly measure of religious liberty was most unjustly withheld from the Protestants of Zillertal. The known and written public law of Austria was basely violated, not by a tumultuous mob or a fanatic priesthood only, but by the hereditary and official guardians of the law.—Quarterly Review.

DECEITFULNESS OF THE HEART.—The heart very often makes use of the bodily constitutions of men, to impose upon them. Many give themselves credit for being humble and sober, because the constitution, being naturally sedate, has no tendency to lead them into excesses to which ardent tempers are prone. Others impetuously carry all before them, and despise the rest for want of zeal; whereas their own zeal is no more than the heat of their own blood. If we would take the measure of our progress in those tempests to which our natural constitutions are most averse, we should more justly appreciate our real character. It is by pursuing the opposite method that we fall into mistakes.—Rev. Henry Martyn.

A PRIEST'S SERMON.—A Fact. A friend of ours, was returning from church on Sunday last, when she overtook two boys, who, it would appear, were also returning from chapel. Her curiosity was excited by the earnestness with which one addressed the other, and the energetic action which he employed in telling his story. She listened with attention and heard him repeat part of the sermon delivered in the chapel. Now, what do you think, reader, was the subject of discourse?—One of the little fellows, with artless simplicity, assured his comrade, that his Reverence informed the congregation, that *Elias and Sophia were both struck dead, because they told the Priest a lie in the Confession Box!!!* There is here an evident allusion to the 5th chapter of the Acts of the Apostles, which the Priest misquoted, misrepresented, and turned to his own purpose. Here is a strong argument in favor of Scriptural education, and a presumptive evidence that Popish sermons are not always a fair transcript of the Word of God. A Priest may teach and preach what he pleases—aye, and deceive his hearers, so long as the people believe that he cannot err, and until they are permitted to search the Scriptures, and judge for themselves.—Dublin Wardner.

DR. CHALMERS—IMMERSION. We copy the following article from the Canada Magazine, and although we are not to depend on human testimony alone in support of truth, it is gratifying to reflect that such men as Johnson, McKnight, Wall, Moses Stuart and Chalmers, are willing to testify in behalf of the right way, even if they take it upon themselves not to walk in it. The critic who regards his literary reputation is sometimes compelled to acknowledge the truth, even if it condemn his own course.—N. H. Baptist Register.

Dr. Chalmers, who has just published the second volume of his lectures on the Epistle to the Romans, commences one, on part of the sixth chapter, in the following words—"The original meaning of the word baptism, is immersion; and though we regard it as a point of indifference, whether the ordinance so named be performed in this way, or by sprinkling, yet we doubt not, that the prevalent style of the administration, in the apostles' days, was by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses.—Jesus Christ, by death underwent this sort of baptism, even in immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar institution. In the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending to emerge into a second or new life—along the course of which, it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated, and make progress toward the perfection of the full and ripened immortality."